

LOGIC IN THE GERMAN BIBLE OF M. LUTHER: MARK 16:16

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Abstract: This article proves that a person's salvation is possible only through their faith and baptism. One verse of the New Testament of the German Bible (in Martin Luther's translation) is examined—Mark 16:16. The necessary and sufficient conditions for salvation are presented. The methods of mathematical logic are used in the work. The main result of the work is that for a person's salvation it is necessary and sufficient that he believes in Jesus Christ and is baptized according to this faith. The paper is written in English (quotes from the German Bible are given in German).

Keywords: German Bible (translated by Martin Luther); Greek New Testament; Necessary and sufficient conditions; Propositional logic; Proof by contradiction.

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Special Abbreviations

f., ff. – following verse, following verses.

Quotes

Unless otherwise indicated, all Scripture quotations are from the German Bible (in Martin Luther's translation).

Introduction

This paper proves the statement of the Evangelist Mark (**Mark 16:16**) that **a person's salvation is possible only through their faith and baptism (according to that faith)**. The study focuses on a single verse of the New Testament from the German Bible (translated by Martin Luther). It applies the universal methods developed in works [6, 10–11], which demonstrate the truth of the statement found in Mark 16:16. The 28th edition of the Greek New Testament (edited by Nestle–Aland, Stuttgart, 2012) is used as the ancient Greek manuscript of the New Testament; this edition was previously examined in detail in [11]. The methods of mathematical logic are also used in this study.

In the **first part** of the work, this study is conducted using the biblical method of “**showing from the Scriptures**” and is based on convincing argumentation with verses from the Holy Scriptures (de. » *erwies öffentlich durch die Schrift*, ... «). (**Apg 18, 28f.**). (M. Luther) [5].

In the **second part** of the work, the method of propositional logic is applied—“**Proof by contradiction.**” The necessary and sufficient conditions for the salvation of each person are also given and proved.

The main result of the work is that for a person's salvation it is necessary and sufficient that he believes in Jesus Christ and is baptized according to this faith.

The presented work is thematically related to previously conducted studies [1-3, 6, 10-11].

Every person's faith in Jesus Christ is the result of “**hearing the word of God,**” which is convincingly proven in works [1-2].

By hearing the preaching of the Gospel and **accepting Jesus Christ by faith**, people receive **salvation and eternal life**, as proven in studies [3].

The references and the research method for analyzing this verse of the Bible (**Mark 16:16**) are taken from works [6, 10–11].

This article differs from work [6] in that it provides a detailed analysis of a New Testament verse from the **German Bible** (translated by Martin Luther). In addition, both the article and the bibliography have been edited specifically for an **English- and German-speaking audience**.

Important Note 1

The main conclusion of our work applies to translations of the Holy Scripture **for all the languages of the peoples of the world**, not only to English, since these translations are based on the original manuscripts of the Holy Scripture. One of these manuscripts is the 28th edition of the Greek New Testament (edited by Nestle–Aland, Stuttgart, 2012), the verse of which (**Mark 16:16**) was thoroughly examined and proven in [11].

The Gospel According to Mark (Das Evangelium nach Markus)

One statement of the Evangelist Mark is examined (**Mk 16, 16**) [5].

1 Salvation Through Faith (Proof by the Scriptures)

Evangelist Mark writes that a person receives salvation only through faith in Jesus Christ and water baptism as proof of this faith (**Mk 16, 16**).

We will examine this verse from the original manuscript of the Greek New Testament (28th Rev. Ed. by *Нестлѣ–Аланд*, 2012) [8].

[Eberhard Nestle, 1851–1913 and Erwin Nestle, 1883–1972; Barbara Aland, 1937 and Kurt Aland; 1915–1994 – German theologians and experts in New Testament textual criticism].

1) Let us consider the verse (**Mark 16:16**) in the work of Nestle–Aland.

– **Greek original text** of the entire verse (**Κατὰ Μάρκον 16:16**) [8]:

“ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται” (**Κατὰ Μάρκον 16:16**) [8, 176].

– **The German translation of this verse by Martin Luther:**

» *Wer da glaubet und getauft wird, der wird selig werden; wer aber nicht glaubt, der wird verdammt werden.* « (**Mk 16, 16**). (**M. Luther**) [5].

2) For ease of study, let's consider this verse (**Mk 16, 16**) in parts–(**Mk 16, 16a**)¹ and (**Mk 16, 16b**)² [5].

The studied verses (**Mark 16, 16a**) and (**Mark 16, 16b**) in the German Bible of Martin Luther [5] will have the following form:

a) » *Wer da glaubet und getauft wird, der wird selig werden.* « (**Mk 16, 16a**).

b) » *wer aber nicht glaubt, der wird verdammt werden.* « (**Mk 16, 16b**).

3) Let's summarize the obtained data about the verses (**Mk 16, 16a**) and (**Mk 16, 16b**).

Consider the *first part a*) of verse (**Mk 16, 16a**) [5]:

–» *Wer da glaubet und getauft wird* « (**Mk 16, 16a₁**).

The *second part b*) of the verse (**Mk 16, 16b**) is not yet considered. For unbelievers, God is the Judge (*Maybe they will believe and be saved*).

We will carry out the proof by the biblical method–“**proof by the Scriptures**” (i.e. *showing from the Scriptures*).

4) All the words included in the statement of the Evangelist Mark (**Mk 16, 16**) [5], as well as the entire Bible as a whole, are true. Let's prove it.

First, the Evangelist Mark wrote his Gospel under the inspiration of the Holy Spirit, and the Holy Spirit is the truth:

– » *denn der Geist ist die Wahrheit.* « (**1 Joh 5, 6**).

Secondly, the Lord God is the truth:

– » *Aber der Herr ist der wahrhaftige Gott.* « (**Jer 10, 10**).

Thirdly, Jesus spoke not from Himself, but from the Father:

– » *Die Worte, die ich zu euch rede, die rede ich nicht von mir selbst aus. Und der Vater, der in mir wohnt, der tut seine Werke.* « (**Joh 14, 10**).

Thus the word of God is truth:

– » *...dein Wort ist die Wahrheit.* « (**Joh 17, 17**).

So, all the words of Holy Scripture are indeed true!

5) It is also known that Jesus received water baptism (from John the Baptist—that is, fulfilled all righteousness):

– » *Und es begab sich zu der Zeit, dass Jesus aus Nazareth in Galiläa kam und ließ sich taufen von Johannes im Jordan.* « (**Mk 1, 9**).

So, all the conditions of the first part of this statement (**Mk 16, 16a₁**) [5] are completely true–“**proven by the Scriptures.**”

6) The conclusion, i.e. the second part of the verse (**Mk 16, 16a**) reads:

– » *der wird selig werden* « (**Mk 16, 16a₂**) [5].

Let us prove that this assertion is **also true**.

Indeed, Jesus Christ offered Himself to God as a sin offering:

– » *der sich selbst als Opfer ohne Fehl durch den ewigen Geist Gott* « (**Hebr 9, 14**).

Christ took upon Himself the sins of many people out of love for man:

– » *so ist auch Christus einmal[a]geopfert worden, die Sünden vieler wegzunehmen; ...* « (**Hebr 9, 28f.**).

Therefore, God **resurrected Him** and exalted Him above all:

– » *Darum hat ihn auch Gott [a] erhöht und hat ihm den Namen gegeben, der über alle Namen ist, dass in dem Namen Jesu sich beugen sollen aller derer Knie, die im Himmel und auf Erden und unter der Erde sind, und alle Zungen bekennen sollen, dass Jesus Christus der Herr ist, zur Ehre Gottes, des Vaters.* « (**Phil 2, 9-11**).

It is also known that **Jesus Christ was resurrected** for our justification:

– » *welcher ist um unsrer Sünden willen dahingegeben und um unsrer Rechtfertigung willen auferweckt.* « (**Röm 4, 25**).

¹ a is the first part of the verse.

² b is the second part of the verse.

7) It is also known from the Bible that *Jesus Christ constantly intercedes for our salvation before God the Father*:

– » Wer will verdammen? Christus Jesus ist hier, der gestorben ist, ja vielmehr, der auch auferweckt ist, der zur Rechten Gottes ist und uns vertritt. « (Röm 8, 34).

Therefore, just like Jesus Christ, we **must believe and be baptized**:

– » Wer sagt, dass er in ihm bleibt, der soll auch leben, wie er gelebt hat. « (1 Joh 2, 6).

By accepting Jesus Christ by faith, **we have become His children**:

– » Wie viele ihn aber aufnahmen, denen gab er Macht, Gottes Kinder zu werden, denen, die an seinen Namen glauben, « (Joh 1, 12).

Baptism allowed us to make a “**water covenant**” with the Lord (1 Petr 3, 21) and to **put on Jesus Christ by faith**:

– » Denn ihr alle, die ihr auf Christus getauft seid, habt Christus angezogen. « (Gal 3, 27).

The Lord fulfills His promise to **save believers**:

– » und er hat uns mit auferweckt und mit eingesetzt im Himmel in Christus Jesus. « (Eph 2, 6).

Hence, the **second part** of the statement (Mk. 16:16a₂) [5] **is proved**.

So our assertion (Mk 16, 16a) in the texts:

– » Wer da glaubt und getauft wird, der wird selig werden « (Mk. 16, 16a) (transl. by M. Luther) [5], completely “**proven by the Scriptures**.” #

2 Necessary and Sufficient Conditions for Salvation

From *formal logic*, the concepts of a *necessary* and *sufficient condition* for something are known (Stanford Encyclopedia of Philosophy) [4]:

“The notions of **necessary condition** and **sufficient condition** are themselves interdefinable:

(D1) A is a **sufficient condition** of B =_{df} the absence of A is a **necessary condition** of the absence of B.

(D2) B is a **necessary condition** of A =_{df} the absence of B is a **sufficient condition** of the absence of A.” [4].

It **follows** from these definitions that if A is a **necessary condition** for B, then B is a **sufficient condition** for A, and vice versa.

Any expression of the form $A \Rightarrow B$ will be called a **conditional expression**. We call A the **antecedent** of the conditional and B the **consequent**.

Then our definition of **necessary** and **sufficient conditions** for **conditional sentences** of the form $A \Rightarrow B$ will have the following form:

If A is a **sufficient condition** of B (or formally $A \Rightarrow B$), it will typically be the case that B is a **necessary condition** for A, and the falsity of B a **sufficient condition** for the falsity of A ($\neg B \Rightarrow \neg A$), because $(A \Rightarrow B \Leftrightarrow \neg B \Rightarrow \neg A)$.

The **concepts of direct and inverse theorems** are connected with the concepts of *necessary* and *sufficient conditions* (in *mathematics and logic*).

Formulating a theorem of the form “If A, then B” (or formally $A \Rightarrow B$), they establish the *sufficiency* of condition A for B. Establishing the fact that the converse theorem “If B, then A” also takes place means indicating that A is also a *necessary condition* for B (since “If B, then A” ($B \Rightarrow A$) is equivalent to “If not-A, then not-B”). Or $(B \Rightarrow A \Leftrightarrow \neg A \Rightarrow \neg B)$. [7, 16].

Let's apply these concepts to our verse (Mk 16, 16) [5] and prove them.

1) We will assume that capital letters of the Latin alphabet A, B, C, ... denote *some statements* [7, 4].

Formulas that are *always true*, regardless of the truth or falsity of their *prime components*, we will be called *valid* or *identically true*, or **tautologies**, and denote them with the sign $\models$ [7, 12; 7, 14].

Let us introduce the following notation for statements for (Mk 16, 16) [5]:

– Let A denote the statement: » Wer da glaubet und getauft wird «, B – the statement: » der wird selig werden « (thesis for Mk 16, 16a). Then the expression:

If » Wer da glaubet und getauft wird «, then » der wird selig werden « – written in the form: “If A, then B” or in “*formal form*”:

$$A \Rightarrow B \quad (1)$$

where A and B are any two *arbitrary statements*, A is the premise of the implication (**antecedent**), B is the consequence of the implication (**consequent**).

– Similarly, $\bar{A}$ ($\neg A$)–denotes the *negation* (inversion) of A, or in our notation: » wer aber nicht glaubt «; respectively, $\bar{B}$ (or $\neg B$): » der wird verdammt werden «; (i.e. not saved–*negation of the thesis for Mk 16, 16b*) [5].

Then the expression:

If » wer aber nicht glaubt «, then » der wird verdammt werden « – written in the form: “If A, then B” or in “*formal form*”:

$$\bar{A} \Rightarrow \bar{B} \text{ (or } A \Rightarrow B) \quad (2)$$

2) Let us prove the **sufficiency condition** $\models (A \Rightarrow B)$, where $\models A, \models B$.

Statements A and B about salvation are **tautologies** ($\models$) because they are talking about *eternal salvation*, i.e. **eternal life in Jesus Christ**. This was proven earlier (section 1.4) by the Holy Scriptures. Therefore, the formula (1) $A \Rightarrow B$ is a **tautology**. But according to (D1) this is a **sufficient condition** for the *salvation of man*. Thus, the condition for the sufficiency of the verse (Mk 16, 16a) [5]:

» Wer da glaubet und getauft wird, der wird selig werden « **is proved**. #

3) Let us prove the **necessity condition**: $\models (B \Rightarrow A)$, where $\models A$, $\models B$.

To do this, we apply the method of *propositional logic*—proof “from the contrary” (i.e., the *opposite*).

– Assume “the opposite” that “not-A” ($\neg A$, or $\bar{A}$) is true.

There is a tautology ($\models$) in *propositional logic*, the **law of contraposition**:

$$\models ((B \Rightarrow A) \Leftrightarrow (\bar{A} \Rightarrow \bar{B})). \quad (3)$$

So, assuming the truth of $\neg A$, we came to the conclusion B, because according to the *law of contraposition* (3): $\models (A \Rightarrow B)$. But this **contradicts** the initial condition (3) and (1). From the established falsity of B according to the **law of the excluded middle** ($B \vee \bar{B}$) [7, 16], the truth of B necessarily follows, i.e. the truth of the very proposition that must be proved (the **law of double negation** [7, 16] is applied here: $B \Leftrightarrow \bar{\bar{B}}$).

The necessity condition is proved. #

Formula (1) $A \Rightarrow B$: » Wer da glaubet und getauft wird, der wird selig werden « (Mk 16, 16a) [5] – satisfies the **sufficiency condition**.

Formula (2) $(B \Rightarrow A) \Leftrightarrow (A \Rightarrow B)$: » wer aber nicht glaubt, der wird verdammt werden. « (Mk 16, 16b) [5] satisfies the **condition of necessity**.

Thus, the necessary and sufficient conditions for salvation are proved.

The main result of the work is that for a person's salvation it is necessary and sufficient that he believes in Jesus Christ and is baptized according to this faith.

Anglican Bishop John Charles Ryle (1816-1900) also confirms this:

«We are taught here **the importance of baptism**. It is an ordinance generally necessary to salvation, where it can be had. Not "he that believes" simply, but "he that believes and is baptized shall be saved." ... But **the public confession of Christ**, which is implied in the use of that water, is a **sacramental act**, which our Master Himself has commanded.» [9, 299].

Important Note 2

1. It may seem that the Holy Scripture (Bible) is *reduced to formal logic and cause-and-effect relationships*. But it's not.

We accept and cognize Holy Scripture only by faith!

But some of his statements can be proved by logic (that is, by the ability to reason correctly, to draw correct conclusions, etc.). (Spr 8, 12; 1 Kor 10, 15).

2. The proven statement (Mk 16, 16) [5] can be viewed not as knowledge (**subject**), but as a **predicate** — a guide to action (**repentance**). For this, God gave His Son Jesus Christ to death:

– » Denn also hat Gott die Welt geliebt, dass er seinen eingeborenen Sohn gab, damit alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben. « (Joh 3, 16) [5].

Therefore, the **scientific community**, like all people, **really needs to obey God and repent, accept Jesus Christ into their hearts by faith and, having been baptized, have eternal life in His Name**.

Conclusion

Summarizing the results of this study, we will draw the following conclusions.

1. The statement of the Evangelist Mark (Mk 16, 16a) [5] was proved by the Holy Scriptures (the so-called “**proof by the Scriptures**”).

2. The necessary and sufficient conditions [4] for the salvation of each person are given and proved. For example (Mk 16, 16) [5].

This study convincingly proves that a person who believes and is baptized (by faith) in Jesus Christ is indeed saved!

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